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Tenent of Persecution," written by Roger Williams, is referred to because it was published and circulated in England, but the author does not enter into the questions relating to liberty of conscience in New England.

The treatise exhibits the exact position in the contest for religious liberty of such leaders of English thought as Knox, Cartwright, the Westminster divines, Cromwell, Milton, Taylor, Owen, Locke, and Mill.

This outline of the book of Mr. St. John indicates the richness of its materials. The subject is presented very clearly and fairly. Some readers will question the correctness of some of his statements, especially those that relate to Robert Browne and John Robinson; but very few, at this day, will question the general correctness of his conclusions.

EZRA H. BYINGTON.

NEWTON, MASS.

JOSEPH GLANVILL: A STUDY IN ENGLISH THOUGHT AND LETTERS OF THE SEVENTEENTH CENTURY. By FERRIS GREENSLET, PH.D., Fellow in English in Columbia University. New York: The Columbia University Press; The Macmillan Co., Agents, 1900. Pp. xi+235. \$1.50.

JOSEPH GLANVILL, recalled more often in modern days as the author of a famous book in defense of the belief in witchcraft and allied psychic phenomena, and known, by name at least, to the readers of Poe and of Matthew Arnold's *Scholar Gypsy*, was quite as famous in his own time as Anglican preacher, member of the newly founded Royal Society, and philosopher at large. This monograph is a study of his career and writings, and an attempt to vindicate for Glanvill a substantial place in the history of seventeenth-century English philosophy and theology. Incidentally the Cambridge Platonists, with which group Glanvill was closely allied, are studied in some detail, the history of the contemporary belief in witchcraft and of Glanvill's contributions to it is sketched, and a study of Glanvill's position in the history of English prose style is appended.

The volume is a creditable monograph on a subject very little worked, and will prove useful to the students of the thought of this period. Some day doubtless we shall have the much-needed full history of English thought in the seventeenth century, corresponding to Leslie Stephen's *History of English Thought in the Eighteenth Century*, and when that is written the only philosophers included will not

be Bacon, Hobbes, and Locke. This work is a descriptive and expository essay, rather than an attempt at original criticism, and we are treated rather to scraps of philosophy than a full feast. The essay is well planned, but not always absolutely coherent in its minor parts. It is doubtful whether one ought to undertake a study of this sort without seeing all of the material, as Dr. Greenslet very honestly confesses he has not been able to do. We think that the author's account (p. 148) of the "universal" Elizabethan belief in witchcraft is a trifle exaggerated. At p. 22, l. 14, should we not read "monuments" for "movements"? An obvious misprint occurs also at p. 178.

F. I. CARPENTER.

THE UNIVERSITY OF CHICAGO.

THE PURITAN IN ENGLAND AND NEW ENGLAND. By EZRA HOYT BYINGTON. Fourth Edition. Boston: Little, Brown & Co., 1900. Pp. xlii + 457. \$2.

THE PURITAN AS A COLONIST AND A REFORMER. By EZRA HOYT BYINGTON. Boston: Little, Brown & Co., 1900. Pp. xxvi + 375. \$2.

GOVERNOR WILLIAM BRADFORD AND HIS SON, MAJOR WILLIAM BRADFORD. By JAMES SHEPARD. New Britain, Conn.: James Shepard, 1900. Pp. 96. \$2.

PURITAN PREACHING IN ENGLAND: A Study of Past and Present. By JOHN BROWN. New York: Scribner, 1900. Pp. 290. \$1.50.

THE PURITAN REPUBLIC OF THE MASSACHUSETTS BAY IN NEW ENGLAND. By DANIEL WAIT HOWE. Indianapolis: Bowen-Merrill Co., 1899. Pp. xxxviii + 422. \$3.

THE remarkable literary activity of the Puritan fathers and the vital relation of their work to later history have made the Puritan period of New England history both resourceful and fascinating to students. The number of essays, monographs, and histories, which constantly increases, testifies to the general interest in the affairs of those early days.

Of the two books first referred to above, one—*The Puritan in England and New England*—is the fourth edition, apparently little changed (except as hereafter noted), of the original edition of 1896. It takes the form of nine essays, each complete in itself, the whole forming an excellent picture of Puritan life and setting forth the principles and practices that made up its character. Of special value is